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PART I.

The Rational Dream Book.





JACOB'S DREAM

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PART FIRST.

Rational Dream Book,

THE SCIENCE OF DREAMS.

BY

P. A. EMERY, M. A., D. D.,

AUTHOR OF "ORDER OF CREATION," "ARCANA OF
NATURE REVEALED," "RELIGION AND
SCIENCE." "LANDSCAPES OF HISTORY,"
"INNER LIFE NIGHT THOUGHTS."

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Dreamland, mystic, weird, profound!
Nightly I walk thy 'nchanted ground!
Nightly explore, with eye serene,
Each beauteous and each awful scene;
Of mocking phantoms now the sport,
And now the Prospero of night:
I wrest from dreams their dark import,
And drag the lurking shades to light.
Thousands receive in dreams what they
Should know in perfect light by day.

ILLUSTRATED.

CHICAGO; M. A. EMERY, AND SON.

1876.

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DEDICATION.

TO PART FIRST,



To all to whom the hidden half of Life is yet a mystery, and who would snatch that hidden life from oblivion and walk with its dark fields illuminated by the Dawn of the Inner Day; to any and to all who would tear the serpent from their bosoms and drive the wolf from their folds, and would grow great in manliness and honor, sweet and fragrant in womanhood, and crystalline in purity, and tender in innocence;—finally, to all with whom life is living, not vegetative, is intelligent, not automatic, this little volume is sincerely dedicated

BY THE AUTHOR.

NOTE.

Part I embraces the Philosophy of dreams; their origin, varieties and use rationally and scientifically considered.— We recommend a careful perusal of this part, that the reader may be the better prepared to understand the rules and interpretation as given in Part Second.

Chicago, 1876.

P. A. E.

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THE LAND OF DREAMS.

BY WILLIAM C. BRYANT.

A mighty realm is the land of dreams,
With steeps that hang in the twilight sky,
And weltering oceans and trailing streams,
That gleam where the dusky valleys lie.

But over its shadowy border flow
Sweet rays from the world of endless morn,
And the nearer mountains catch the glow,
And flowers in the nearer fields are born.

The souls of the happy dead repair,
From their bowers of light to that bordering
land,
And walk in the fainter glory there,
With the souls of the living hand to hand.

One calm, sweet smile in that shadowy sphere,
From eyes that open on earth no more—
One warning word from a voice once dear—
How they rise in the memory o'er.

Far off from those hills that shine with day,
 And fields that bloom in the heavenly gales,
 The land of dreams goes stretching away
 To dimmer mountains and darker vales.

There lie the chambers of guilty delight,
 There walk the spectres of guilty fear,
 And soft, low voices, that float through the night,
 Are whispering sin in the helpless ear.

Dear maid, in thy girlhood's opening flower,
 Scarce weaned from the love of childish play !
 The tears on whose cheeks are but the shower
 That freshens the early blooms of May !

Thine eyes are closed, and over thy brow
 Pass thoughtful shadows and joyous gleams,
 And I know, by the moving lips, that now
 Thy spirit strays in the land of dreams.

Light-hearted maiden, oh, heed thy feet !
 Oh, keep where that beam of Paradise falls !
 And only wander where thou may'st meet
 The blessed ones from its shining walls.

So shalt thou come from the land of dreams,
 With love and peace to this world of strife ;
 And the light that over that border streams
 Shall lie on the path of thy daily life.

INTRODUCTION.

This is not a Dream Book, although it treats of dreams; it is rather an inquiry into the origin, cause, import and possible interpretations of dreams. It is not exhaustive but suggestive, hinting at principles rather than elaborating theories; "blazing" a foot-path through the wilderness of conjecture by which an after-survey may be somewhat facilitated, and a plain highway established to the open planes of truth beyond.

It is not mystical, deals not in vain conceits, fanciful conjectures, or oriental superstitions. It is not a jumble of crude inanities nor a collection of vulgar dreamlore; it has nothing in common with the "Dream-Book" of the age.

It is not sentimental, pandering to a

morbid and pernicious habit of day-dreaming, or a silly, lackadaisical love-sickness, or a positively corrupting and vicious habit of romancing and living in a fanciful future, to the neglect of the present, its realities and the duties of common life. No sentimental maiden nor love-sick youth will find in this little volume aught to encourage or tolerate their unhealthy fancies; aught to deepen the mystery that overhangs the wierd land of dreams; but they will find that twilight realm invaded by a broad beam of rational light, clearing up the shadows and dispersing the mists that have rested for ages on that unknown shore. They will find the shadowy land no enchanted isle, ruled by a wondrous magician, tenanted by subject goblins or obedient sprites. If there are enchanted castles there, they are builded of such "stuff as dreams are made of," if there are magical groves, they vanish at the waking, if there is darkness and doubt and mystery it comes from our own im-

perfect view, obtained, as it must be, from the borderland of a dissolving vision, from the faint impressions of a fading memory.

Those who attentively read these pages will find that dreams are not, on the other hand, the fermentations of an inquiet and distempered brain, the bubblings and froth and hot, unhealthy vapors arising from undigested food, nor the irritations of a gorged and oppressed stomach. They will find that, however much the physical conditions may modify, interrupt, or divert the mental operations, they do not *produce* them, that the sources of thought lie deeper than the mind itself, that physical sensations are not the cause but the effect, of perceptions and inner consciousness, that mental abstraction may be so complete as to prevent physical impressions from reaching the mind.

They will learn that dreams are identical with waking reveries, that they are in fact thoughts and nothing else, differing only in this, that while waking thoughts

are sifted, corrected, methodized by the judgment, consciousness and memory, thoughts in sleep are spontaneous, unregulated, and not fully subject to the dreamer's direction. They may be orderly, logical and determinate to an end, or they may be rambling, incongruous and grotesque, as they are wholly involuntary, or are subject to a superior control for a definite design.

They will also find, in Part Second, a system of interpretation purely scientific, rational and philosophical, based upon the science of the correspondence between spiritual and natural things and forces, a science as fixed and exact, as rational and logical to one who has received its initial principles, as are any of the fully recognized and established natural sciences, or even as that of mathematics itself. And while there can be no rigidly applied rules of interpretation for all dreams, while there must be great flexibility in their application to any, still, much may be

determined and accepted as truth by this system. Much insight into the secret character may also be gained by observing the prevailing complexion of the dreams, and many hints may be received, pointing to the correction of faults and the moral improvement of the whole character.

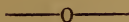
Are you curious, fond of new ideas, and new scenes, desirous of new sensations, emulous of new truths? read this book.—Would you build up your character pure, innocent, harmonious, beautiful; would you have the night luminous and sleep sacred to instruction; would you feel safe in darkness, and fearless under the guardianship of unseen friends? read this book. Do you yearn for an assurance of unwearied protection, for a certainty that your Father slumbers not nor sleeps, that His Providence ever over-canopies your defenseless head, ever upbears your feeble form, ever leads your wayward, erratic, and rebellious feet, again and again back from ruin's brink? read this book. Would you

learn how He may speak to you in the silence of night, how the whisperings of truth may descend with the dews of midnight, how the doors of the inner world may be opened to the awed worshiper as he kneels, disrobed of the heavy drapings of sensual life, unshackled of the leaden clogs of servitude to sense and insatiate selfishness? read this book.

Here you will find germ-thoughts, seeds for the planting in good and honest ground; star-gleams twinkling in the night, flashes of daylight glancing from the ripples of the broad morning sea.—Here are thoughts for the dreamers, dreams that are not all a dream, speculations that are not conjectural, theories that are not hypothetical, truths worthy the consideration of learned or unlearned, wise or simple. This is the dreamer's common-sense manual, and the thinker's night-companion. To the innocent, dreams are no terror, and to the pure they are communings with the better land.—

“And it shall come to pass in the last days
that your young men
shall see visions, and your old men shall
dream dreams.” (ACTS ii, 17.)

PROPOSITIONS,



Proposition I.

Dreams are reveries or trains of thought running through the mind during sleep; and they originate in the same manner as do our involuntary waking reveries.

Proposition II.

Thought, or the process of thinking, is a succession of ideas passing through the mind, as a discourse is a succession of words.

Proposition III.

These ideas, or images of things, are first derived from the natural world through the senses, and thus become natural forms into which intellectual, rational and spiritual thoughts are embodied and ultimated.

Proposition IV.

This influx of thought comes through a world of mind in which exist two opposite states or conditions of being—the one normal, orderly and pure; the other, abnormal, disorderly and corrupt; and it is received from the one or the other by man in accordance with his moral character.

Proposition V.

Like waking thoughts, dreams are largely indicative of the moral and intellectual character of the dreamer.

Proposition VI.

Man has two memories, one within the other, as the soul is in the body. The internal or spiritual memory is the book of life. In it is recorded all his conscious experience to the minutest particular; all that he sees, hears, feels, wills, thinks, says and does.

Proposition VII.

Dreams that are more or less perfectly remembered occur when the external fac-

ulties of the mind are but partially closed by sleep; especially when the external memory is partially awake, and receives the impressions of the passing thoughts and sensations.

Proposition VIII.

Confused, distorted, and incongruous dreams are caused by disturbing influences both from within and without, and the quiescence of the corrective operation of the rationality. The memory also of waking experience is suspended, so that we cannot judge of the truthfulness of our fancies, but know no otherwise than that *every idea* that enters the mind is the reality it represents.

Proposition IX.

There are also dreams given for warning, admonition, instruction, and consolation. These are caused by the reception of ideas from spirits and angels who are attendant on man as guardians.

There are also dreams of an opposite

character, induced by evil and malignant spirits who seek to pollute and destroy man during sleep.

Proposition X.

Another class of dreams are correspondent in character, teaching moral and spiritual truths through natural images. The correspondence may be either normal and true, or inverted and false.* Of the latter kind, much the more prevalent with most people, the saying has obtained, that "dreams go by contraries."

* The interpretation of this class of dreams is to be found in Part II of this work.

PROPOSITION I.

Dreams are reveries or trains of thought running through the mind during sleep; and they originate in the same manner as do our involuntary waking reveries.

Common Idea of Dreams.

To many persons, dreams are full of mystical portent, pregnant with dark forebodings and nameless fears; or they are prophetic of coming fortune and success, or admonitory of approaching distress and disaster. They are mystical, fascinating, almost magical in their influence over many minds. Their vagueness gives them influence, and their intangibility lends them an irresistible charm. They come from the great unknown like starbeams from the depths of heaven, like the faint echoes of land-bells, heard far out at sea. They come like messenger-birds from the Fatherland to the lone exile on a hostile

shore, bringing the thoughts and memories, the blessings and prayers of the unforgetting and the unforgotten ones at home. Born of darkness, they come freighted heavily with mystery. They are supposed to be subject to no recognized law of mind; amenable to no rational oversight and control; erratic, irrational, and altogether irresponsible operations of the mind. Hence have originated all manner of fanciful and fantastic interpretations of them, among the ignorant and superstitious—while the more intelligent usually adopt the

Physiological Theory.

“A dream,” say they, “is an illogical and distorted mental phenomenon, taking its character from the dreamer’s mental habits, experiences and the peculiar mental elements that are active in its manifestation. Its *occasion* is imperfect or partial sleep, its *cause* is morbid bodily conditions. Dreams, as a rule, are not controlled by supernatural influences so

much as by the kitchen goddess, the cook. If she makes mince pies too rich with stimulating condiments, and if they be eaten in excess, the irritation arising from indigestion will induce irregular and partial wakefulness and semi-conscious pain and distorted mental activity, modified in degree by the discomfort united with the dreamer's mental habits and experiences.

According to these theorists, dreams are wholly the product of physical causes, and are supposed to occur during the suspension of normal mental activity. In sleep, thought is supposed to cease, the ordinary mental operations being for the time suspended, and the inner being laid to rest with the outer man ; that if dreams do occur, they are caused by a *quasi* activity of the mind, produced abnormally by internal physical irritation and disquietude, aided at times by external disturbances through the semi-wakeful senses. This theory does not recognize the internal source of life and activity, does not take

into its calculations those intangible but powerful and ever active forces that lie within and operate beyond the recognition of the external senses. It mistakes the moving machinery for the hidden engine that supplies its power and motion. It supposes the teeming brain to be the source, not the instrument, of the thinking powers. It is essentially and necessarily materialistic.

Our theory will be found to be essentially different. It maintains that dreams are simply a continuation of thought during the suspension of external activity and consciousness, and that they differ from waking thoughts only in being spontaneous and involuntary and undirected by the rational faculty. They are the spontaneous workings of a helmless and undirected mind. We shall first proceed to prove that

Thought is Continuous

and unceasing in its flow, that activity is

the normal condition of the mind, and that the influx of ideas is independent of the human will, and entirely beyond its control. All our conscious experience supports this proposition. There is no moment of time when we do not think. There is not the smallest fragment of a moment when we can cease to think.—The very life of the mind produces thought, its activity is thought. Its influx is from the dark unknown, that inaccessible space lying beyond the boundaries of the most interior consciousness.—It springs from within the inmost recesses of the mind like a sparkling river from the depths of some mysterious cavern in the heart of an ancient wilderness. It is directed indeed and diverted into innumerable channels by all things that affect the external senses, but were all the physical senses at once sealed up in total isolation from the world, thought would still surge on through the soul with no abatement of its force. Indeed, the mind may be so

intently occupied by a train of thought as to be wholly unconscious of strong impressions made upon the senses. It is often the case that we even receive wounds without knowing when or where or how they were received. The senses themselves have no power to affect the mind, except so far as it is consciously present in them. Indeed, the sensation is in the mind itself and not in the instrument of sensation.

It has been ascertained that thought and respiration are intimately and inseparably connected. Thought comes by respiration. The lungs and the intellectual faculties are most closely united. This fact is very obvious in the case of consumptives.—They are remarkable for clearness of thought and brightness of ideas, which continues to the last hours of life. So long, therefore, as respiration continues, thought will not cease. Intensity of the attention directed to one point is accompanied with suspension of respiration;

and the more deep and profound and absorbing the thought, the more hushed and subdued and tacit becomes the breathing; and the more tumultuous and agitated the thought, the more violent and voluminous is the respiration.

Anyone who will look closely into the phenomena of his mental operations, both at falling into sleep and on awakening from it, will find that, at the points where consciousness ceases and where it returns, his thoughts are in the full tide of their flow. At both these points we may observe, in the transition from wakefulness to semi-wakefulness and the reverse, that thought is active, either as dreaming or as rational, coherent thought. We conclude, then, that

Day-Dreaming,

or revery, and dreams of the night, are identical in their nature. Both are thought unrestrained and undirected.—That they differ only in the state of the

external senses may be plainly obvious to anyone who will carefully observe his thoughts while passing from wakefulness to actual sleep. He will observe that his thoughts gradually lose their subjective character and become objective, as audible voices and visible objects and scenes; and that this transition is accomplished without a break or interruption of any kind in the flow of the ideas. The one becomes merged into the other as the discriminating faculty of the mind becomes quiescent in sleep, and ceases to separate pure mental impressions from external things.

How the Thinker becomes the Dreamer.

In passing into sleep, the senses are first closed, afterward the mental faculties in the order of the more external first, gradually progressing inward as slumber becomes more profound. Hence, the flow of thought continuing, and the reason being quiescent, the thinker becomes the

dreamer, and the thoughts, before recognized as pure mental operations, now become as actual physical realities, real voices, real personages and tangible scenes. In this state, a single idea often represents an entire scene or a completed transaction; the idea of time being entirely excluded from the mind. A dreamer is as one afloat upon a boundless sea, without compass or landmark by which to determine his driftings. Memory, comparison, judgment, reason and sensuous evidence being excluded from his impressions, he has no suspicion but that his ideas are the realities they appear. Thus in sleep the subjective world of thought becomes to the dreamer objective and real; and the impressions made by pure ideas upon the memory are as vivid as though received from actual things. Hence come the frequent transformations and transmutations of things seen in dreams, from one object to another, and from one event to one totally diverse from it: a single idea often

changing the whole complexion and character of the dream.

What Dreams Are.

A dream, then, is a train of thought running through the mind while the rational and regulating faculties are quiescent, and the external senses are sealed in slumber; identical in nature with ordinary waking thought, differing from it in being undirected by the rationality and uncorrected by the external senses.

PROPOSITION II.

Thought, or the process of thinking, is a succession of ideas passing through the mind, as discourse is a succession of words.

Thought, indeed, is interior or mental discourse held by the mind with itself.—Discourse is vocal thought, and each word is a vocal idea.

“An Idea is an Image

or representation of anything in the mind, thought is the reflection upon it.”—Thought is composed of many ideas; and a single idea comprehends innumerable things, and is capable of indefinite subdivisions. The idea of a watch, for example, comprehends every part of which it is composed; the separate and united motion of all its parts; their peculiar form and their several offices, their combinations, their relative bearings, their reciprocal actions, various materials, and modes of construction: also its value as a whole, its

design and use, its beauty of form and harmony of design, and innumerable other particulars relating to it. Thought is the contemplation of all these in their several aspects, bearings and relations. The unfolding of ideas is like the expansion of objects under the microscope, each apparent unit being discovered to be composite, and each minute particular being composed of particulars still more minute, and this beyond the utmost power of analysis. The sudden, rapid, and immense expansion of an idea under some strong excitement may be compared to the sudden and powerful expansion of gunpowder when ignited. There are times when a whole life will flash before the memory in an instant, or a long chain of reasonings and the resultant conclusion pass through the mind with the rapidity of light. Perception seizes a proposition and views in one glance, its logical and rational truths and their bearings, arriving at once at a conclusion attainable by ratiocination only by

long and laborious thought. This fact or phenomenon shows the immense capabilities of the human mind under superior conditions. It gives a hint of the intense activities of the inner world, the spiritual side of humanity, the life-realm of creation.

Active and Passive Thought.

Thought may be active or passive; constructive and methodical, or loose, disjointed and aimless. Active thought is internal speech; and man discourses with himself as he reasons, compares, analyzes, illustrates or confirms his cogitations.—Passive thought is the involuntary and spontaneous flow of ideas taken from the memory without design, method or arrangement, simply by the operation of thought-force, which never ceases so long as the influx of life into the rational or intellectual faculties continues. Of this, revery, day-dreaming, rambling, desultory thought are examples. We have spoken

of the influx of life into the intellectual faculties. It will be understood that

Man is not Self-Living;

that life is not ingenerate or self-producing in him; but that it is received from some superior source, some living fountain outside himself; and that he is an organism, a system of receiving vessels that lives and operates alone by this influent living force. Recognizing this truth, it will readily be seen that, when life enters any of the faculties of the spiritual or natural man, it will necessarily produce in them activity and their legitimate operation. With life influent into an organism, there can be no rest or cessation of its legitimate functions. It must, from the necessity of its nature, which is passive, be incessantly in motion, because the nature of the life it receives is essential and incessant activity. Hence the involuntary motions and functions of the human organism never rest. Hence also thought can never cease so long as life flows into the intellectual faculties.

PROPOSITION III.

These ideas, or images of things, are first derived from the natural world through the senses, and thus become natural forms into which intellectual, rational and spiritual thoughts are embodied and ultimated.

Beginning of Consciousness.

Consciousness is first awakened in the outermost degree of the being, the sensual. From the contact of the mind with the things of nature through the mediumship of the senses, comes the first and simplest idea. This acquisition commences in earliest infancy. These ideas are not innate with man, but are derived, they are not originated, but received. They are forms into which pure mental ideas fall. Every idea of things without ourselves is an image of something in the natural world either as to form, color, motion, sound, taste or smell. All involve some sensible quality of natural things. Even an idea of a mental or moral state, action or emotion falls into the image of its man-

ifestation—as the idea of anger is in an image of its violence of action, vehemence of speech, distortion of features, and its vindictive, cruel, and often murderous deeds. The idea of pity comes to us in an image of tender concern and relief—of love, in an image of self-denying, self-forgetting, self-communicating devotion to the loved object, with its uniting of lover and beloved into an inseparable union. It is impossible to form an idea of the most abstract quality, the most purely mental or moral condition or act apart from some manifestation of it,—unless we except the idea of a physical or spiritual sensation and emotions felt within ourselves.

Origin of Thoughts.

The origin of all things is in the Divine Being. From Him as their fountain all things spiritual, natural, intellectual and sensual flow forth by creation, not from nothing, but from Himself. The procedure of this creation is from the inmost or

Divine Centre outward; first into the spiritual realm of universal being, and through this into the natural and material, which is the ultimate or farthest degree from the Centre. In this procedure to the ultimate, creation descends by discrete or separate degrees from purer and higher to more gross and lower successively, to the last and lowest; the purer being *within* the less pure and gross, and communicating to it life, activity and organization.—Through this order only can the Divine Life reach and operate in the ultimate or natural world. Each higher degree stands as cause to the one immediately below it; because it is the instrument and medium by and through which the lower is created and governed. Those degrees which thus stand in the relation of cause are not original but instrumental causes, and are themselves effects of the higher and finally of the One only original Cause. This will be more fully illustrated when we come to treat of “Correspondences.”

Their Advent into the Mind.

In like manner, thought or the power to think flows into man through the spiritual world from the Divine Being; entering his mind by way of the inmost degree,—that nearest the Divine Centre—descending thence to the outermost or natural, where they enter the natural images stored up in his memory, thus coming first into his consciousness. While we remain in the natural world our consciousness is almost exclusively limited to that degree of the mind; the inner degrees remain in obscurity and all influx of life and thought passes through them, but does not terminate in them. This may be compared to the light of the sun passing through space—there is no illumination until it terminates on some obstructing and resisting object, thus causing reflection and reaction. All the effects of force are derived from resistance to it. Its passage through unresisting space is absolutely without effect. It is thus that we

consciously live only in the outermost degree of the being, because all sensation and thought are in that degree, being first recognized at the point where resistance and reaction take place. Hence while living in the external degree of his being, man is totally unconscious of any inner degrees; nevertheless, when life shall be withdrawn from the outer to the inner spaces of the mind and terminate therein, consciousness will be opened in them also, and with it life, activity and sensible existence.

Thinking is a Reviewing of Ideas in the Memory.

Now, the process of thinking is a recalling and *reviewing* of these ideas or images in an endless variety and association, and for innumerable ends and purposes. A train of thought is a procession of images passing through the mind; and it is not self-derived, does not originate in the mind, but it is an influx of spiritual and intellectual images entering it by its inner and spiritual entrance, each intellectual

image selecting from the memory its corresponding natural image, and entering into it as soul into its body; thus first coming into the active conscious perception of the thinker. Without this influx of spiritual and intellectual ideas, thought is impossible, and with it thought is unavoidable. We have already seen that this influx is contemporary with and inseparable from the influx of life into the intellectual faculties. Pure intelligence is pure truth, and every idea of intelligence is an image of truth. Truth comes from the Divine Being alone, but it takes form and image in the intelligence of angels; thus becomes angelic thought, and as such descends in a series of images, by successive degrees, down to man. Falling into the natural images stored up in his memory corresponding to the spiritual images of angelic thought, it finally becomes human, and clothed in natural ideas, and is to man truth adapted to his condition and in agreement with the facts and phenomena of the natural world.

PROPOSITION IV.

This influx of thought comes through a world of mind in which exist two opposite states or conditions of being—the one normal, orderly and pure; the other abnormal, disorderly and corrupt; and it is received from the one or the other by man in accordance with his moral character.

Good and Evil mingled in the World of Spirits.

Connected with this world is its own world of spirits where all earth's inhabitants first assemble after leaving the natural form,—each retaining his own proper intellectual and moral character. Hence, there as here, good and evil are mingled together—separation taking place gradually as the various characters develop themselves and seek congenial associations, the good arising to heaven and the bad gravitating toward hell. This is the common ground on which all are received for

examination and judgment. As the influx of life, intelligence and power is through this mixed state, ideas will come in the same mixed condition. Both alike are pressing to be received by men in the natural world, and the reception is determined by the choice of the recipient. The moral quality of the thought received will be in exact accordance with the moral quality of the receiver; every one receiving exactly that kind of influx that agrees with his love. The influx is independent of man's will, but the reception is dependent on his acceptance of it. He may regulate, control, accept or reject ideas as he will, although he cannot prevent their descent. Those that he rejects pass away out of the mind, but those that are accepted remain and become, by assimilation, an organic part of his intellectual nature. No one is responsible for the thoughts that come to him, but for those only that he welcomes, cherishes and adopts as his own.

That which enters into the mind does not defile it, but that which after entering is retained and adopted and comes forth again as from its fountain does defile it. (See Mark vii, 14.) If a man hears evil and corrupt words, he is not defiled by the hearing unless he also delights in them and thus adopts them as his own; so, also, if evil and corrupt thoughts enter his mind from within and are rejected and loathed, they leave no stain behind: but if he thinks and speaks evil and corruption, it is because such thoughts are delightful to him and agree with his moral nature.— One may habitually reject good and pure and true ideas and admit evil, corrupt and false ones until he becomes incapable of thinking anything good, or pure, or true, and unable to resist the flood of obscenity that flows into his mind; and, on the contrary, he may become so habituated to the admission of good and pure and beautiful influx as to be largely exempt from the intrusion of evil.

Mental Activity from Love and Desire.

All mental operations spring from some affection or impulse of the heart. An object or an event of *perfect indifference* to the beholder excites no interest and arouses no thought. It is only when some affection is touched, some one of the innumerable impulses of the human heart is moved, that the object or event excites the smallest notice, or fixes the attention for a moment. For this reason the thoughts are said to proceed from the heart; because in the heart, or the affections, impulse, and desires, resides the life of the soul. There is no activity without the life, and no thought without activity, consequently no mental activity that does not spring from the activity of some affection. The motive power of the human spirit resides in its heart's love. What wonders have been wrought by it! What deeds of valor, what marvels of patient endurance, what examples of incredible sacrifice have been the fruits of an overmastering passion!—

Without love there is no activity, because there is no desire, no aspiration, no hope, no fear, no indignation, no aversion,—nothing whatever of impulse or passion, nothing but eternal stagnation and death. A mind void of a love is dead; and one in which it is dormant has nothing to impel it to action, nothing for the attainment of which effort is to be made. All the activities of life go forth toward some predominant good, real or supposed, which is desired. This is especially true of the thoughts. What we love and desire the thoughts dwell upon; they fondle and caress, beautify and adorn, and worship.—From the delight arising from this activity we cherish it, indulge it, luxuriate in it. We invite and allure its continuous influx from the inner world. If our love be pure and good and true, this influx will be from purity and goodness and truth, but if our loves be corrupt and evil and false, such will be the nature also of this inflowing stream of thought. “As a man

thinketh, so is he"; not that the inflowing thoughts produce the character only so far as they are assimilated into the life and rule the conduct, but if they be cherished, they are of a nature similar to the character, and reveal it. If "out of the abundance of the heart the mouth speaketh," how much more out of this abundance will the mind think.

Day-Dreaming Pernicious.

If this influx of thought is not pure and true and elevating, its effect upon the innocence and purity of the soul is most deadly. Much of the vice and not a little of the crime that afflicts society comes from the pernicious indulgence of "*day-dreaming*." Especially is this the case with the young. Burning with newly-developed and ardent passions, ambitions, hopeful and sanguine, impatient of restraint, eager for the immediate possession of every desire, they dwell in thought and imagination upon forbidden but fascinating pleasures, till the heart is on fire,

and the mind intoxicated, and the passions maddened by the debasing draught. And hell projects this slimy serpent of corrupt thought into the imaginations of all who yield to its deadly influence,—continuously, persistently, almost irresistibly, till the victim becomes bound, hand and foot, the most abject slave, the most impotent and hopeless captive to corruption. And in thousands of instances this slavery extends through the whole external as well as internal man. We cannot estimate the millionth part of the moral, social and physical ruin it has wrought. Of all causes of the lapses from honesty and honor and purity among the young of both sexes, we believe it to be by far the most prolific. It familiarizes the mind with vice, not in its repulsive but in its most alluring aspects, until it weakens, blunts, and, finally, deadens the moral sensibilities, beclouds the intellect, and defiles the purity of the whole character. It saps the very foundations of virtue,

rendering the character weak, unstable and insecure. It vitiates the judgment, enervates the will, and unfits the man or woman for the real, substantial, solid duties of life. And it opens the whole spiritual nature to an overwhelming, intrushing torrent of depravity and crime from the pit of perdition; and turns every vessel of the moral organism, open-mouthed, to that foul inundation.

How to Escape.

There is no escape from this most cruel, most pitiless of thralldoms, but by a firm, continuous, uncompromising rejection of all uncharitable, impure and vicious thoughts; and by a healthful occupation of the mind in useful, innocent and earnest employment. Let the habit of day-dreaming be at once and forever broken up. Let the thoughts be controlled, methodized and utilized. Avoid solitude, idleness and all discontented longings for those things which are beyond our attainment. Let parents religiously, *conscien-*

tiously provide light but *useful* employments, and active and pleasurable recreations for their children, especially those that are entering the state of incipient manhood and womanhood. And here let me enter my most earnest and solemn protest against the flood of trashy, vicious, corrupt and debasing publications of the day, *designed especially* by its originators in pandemonium to destroy the race by corrupting its springs in the children and youth of the land. The thousand and one newspapers of the sensational class and worse, that are almost thrust down our throats, which disgrace and defile almost every book-stall and news-stand in the country; these are an engine of hell little less in power of destruction than the one of which I have just spoken. They are impregnated with a moral virus deadly in the extreme. They inflame the baser passions of human nature, and awaken a precocity in cruelty and brutality that find their extreme development in the Jesse

Pomeroys and Pipers and other man-demons with which society is cursed. It is to this glorifying of crime in the imaginations of the young, that we owe much of its great increase within the last few years. That parent is little less than a moral child-murderer who permits anything of this nature to come into his household. Countless are the victims that have been sacrificed to this Moloch, innumerable are the characters that have been wrecked, and the souls that have been corrupted, befouled, irredeemably lost, by this most insidious, most deadly, most damning of all hell's devices to ruin mankind. Depend upon it, the springs of this plague-stream lie deeper than the avarice of unscrupulous publishers and corrupt writers. These are but the mouth-pieces of more cruel, more corrupt intelligences below. The deepest pit of pandemonium sends forth this poisoning, burning, consuming flood of moral corruption.

PROPOSITION V.

Like waking thoughts, dreams are largely indicative of the moral and intellectual character of the dreamer.

Whence come Dreams.

Dreams are simply and solely the continuation of the thought-processes of the waking life into the state of suspended external consciousness, called sleep. Hence their internal source is the same as the internal source of thought. They are subject to the same laws as reveries, open to the same disturbance, except in a smaller degree, and in like manner reveal the essential character. They come from the inner world, and they will be received as they harmonize with the moral character of the dreamer. The action of the mind is, however, more automatic and less subject to voluntary control than in a waking state.

His daily life will, usually, be more or less vividly reproduced in his dreams, his habits of thought will color his nocturnal imaginings, and his active predominating desires will be represented by the images that crowd his "visions of the night."—He will, in his inner consciousness, live again the *real*, not simulated, life of his waking experience. We may not look for the reproduction of the daily employments, except in rare instances, but the ordinary dreams will invariably be on the social, moral and intellectual level of the real life. Exceptional cases will be spoken of hereafter. That course of thought to which the mind spontaneously reverts when not occupied in the active duties of life, will be the one that revisits us in our dreams. Those imaginings that delight us in the relaxations of the mind from sterner occupations, will come to us in the silent quietude of sleep.

Dreams flow from the Active Desires.

This is verified in the case of persons suffering from hunger and thirst. Their dreams are of feasting and plenty, and the magnificence and abundance of their feasts bear a certain proportion to their sufferings from hunger. On the other hand, one suffering uneasiness from a plethora of food dreams of nausea and disgust in eating, and a sense of the utter insipidity and distaste of the food. The victim of fever dreams of cooling fountains and shady streams, the murmur and ripple of rivers over their pebbly beds, the rush of mountain streams and the dash and roar of cataracts. The slave of wine, struggling to break the chain that binds him to debasement and crime, will dream of stolen draughts of the forbidden cup, and will stoop, for the gratification of his burning desire, to meannesses and deceits that would make him blush in moments of awakened consciousness. This is equally true of moral and intellectual desires also.

Whatever strongly moves the passions, whether internal or external, whether intellectual or sensual, finds a response in the creations of the dream. When the restraints of rationality and a regard for the proprieties of life are quiescent, the uncurbed desires will assert themselves in the imagery of the night. "The wish is father of the thought," so the desire is father of the dream.

Daily Business seldom subject of Dreams.

Only when the love is strongly enlisted in it, or when the mind is strongly exercised by our daily employment, is it the subject of our dreams. The ordinary routine of our daily life makes but small and transient impressions on our minds.—It is rather an excrescence on our lives than a constituent of them, and consequently seldom returns to us in dreams.—Usually it is not the pursuit of our love, and does not move our desire. We do not live in it.

PROPOSITION VI.

Man has two memories, one within the other, as the soul is in the body. The internal or spiritual memory is the book of his life. In it is recorded all his conscious experience to the minutest particular; all that he sees, hears, feels, wills, thinks, says and does.

What Memory Is.

Memory is the treasury of the mind in which all things of knowledge and experience are stored. This faculty gives us moral and intellectual property, spiritual possessions, immortal treasures of truth. Without it all mental acquisitions would be impossible, all growth would cease, and character itself would perish. All progress in knowledge or civilization, in science or art or industry is immediately dependent upon the acquisitions of memory, and the faithful retention of its treasures. Were memory obliterated even thought would

cease, and desire would perish and love would die; because the ideas or images of thought are preserved alone by this faculty. Should any one of the mental accumulations fall away from the memory, it would perish, and its effect on the mental or moral character would be utterly lost. Thus we see that nothing is saved to man, not even growth, but what has been committed to the retentive faculty of this most vigilant custodian of the mind. But if memory can fail in one instance, if a single infinitesimal fragment of knowledge or experience can be actually lost so as to be irrecoverable; then can all be lost; for the power that can retain one thing that is committed to its keeping can likewise retain *every* thing that it receives. Because we cannot recall at will everything that has ever come to our conscious experience, is no evidence that it is lost. It is rather an evidence of the hard, unyielding, inert and torpid condition of the natural mental faculties, a condition consequent upon their gross

external nature, being upon the extreme outer verge of mentality, but one degree removed from materiality.

The Duality of Man's Nature.

Man is an organism twofold in all his faculties. He is both spiritual and natural in all his organism; spiritual in substance and form, and natural in substance and form; the one within the other in complete and intimate relationship. He is allied to both the great kingdoms of creation, the spiritual and natural universes. Were it not so, he could not exist at all on the lower or natural plane, for all life on the lower comes from the higher, and all life on the higher comes from the HIGHEST Himself. It is only through the exact correspondence of these organisms, the spiritual with the natural,—form to form, organ to organ,—that the natural is held in conjunction and intercourse with the spiritual—thereby receiving life and being, while it affords a basis and support on which as a foundation the spiritual is

built. Any discrepancy of form between them at once breaks and destroys this connection, so that life ceases to inflow and the lower organism perishes. This subject will be more fully illustrated under Proposition X.

The Connecting Link between Spirit and Matter.

But pure spirit cannot unite directly with gross, dead matter,—in other words, a spiritual organism cannot enter into and animate, directly and immediately, a material organism. There must be an intermediate and connecting organism, a medium of communication between them, allied in some degree to each; in fact, a natural-spiritual organism or natural soul, into which the spiritual soul can enter, and through which it can reach the material form. This medium is known as the natural man, the natural mind, the natural intelligence, the natural degree of the real soul or man. It is the covering taken upon itself by the soul or spiritual germ,

upon its descent into the natural world through natural generation. It is taken from the spirit of nature, the animating spirit that pervades every atom of matter, and that partakes of all the idiosyncracies of the natural world. It is invisible, imponderable and intangible to the natural senses in their present gross and material condition. It is, however, tangible to the more refined and delicate natural sensorium lying within the outer sensuous system of the material form.

This idea may be illustrated by a factory with its thousand spindles, its hundred looms and its various machines, which all run by steam-power, and yet not a particle of steam touches any of them. The engine is the medium communicating the motion it receives, by fly and drum and belt, to all the various machines that constitute the organism of the great industrial system.

The Duality of the Mind in all its Faculties.

This duality of man extends to the mind in all its complexity of organism.—There is an interior or spiritual mind and an exterior or natural mind, each a perfect organism, one within the other; the one contained, the other containing, the one of spiritual substance, the other of natural (not material) substance; the one living, potential, communicative, the other, made to live, receive power and operate by the presence of the first. Consequently there is an interior and exterior will, an interior and exterior understanding, and an interior and exterior memory. This duality is observable by anyone who has attained to any considerable degree of mental insight. There is especially noticeable a doubleness of mind whenever there is any conflict of opinion, belief or doctrine in the mind; when any new truth or dogma is introduced, that conflicts with existing opinions. There is then a vacillation, an uncertainty of belief, inclining

now to the old and then to the new doctrine. More especially severe is this conflict when the understanding is convinced of the new truth and the will opposes it; when the convictions of right and the love of the heart are actively antagonistic.—Every one who is undergoing the process of reformation can testify to the severity of the conflict between the old habit and its delights, and the new purpose that seeks to overcome it. It is when the internal will has been aroused by the convictions of right in the mind, and begins to combat the external will and its passions, that this doubleness of mind is most painfully apparent. One engaged in this mortal combat with evil can tell of times when all his old nature clamors for the old indulgence, when his very life seems dependent on the gratification of the burning desire; and again he is conscious of times when his good resolutions predominate, and self-denial is comparatively easy, and the inner being receives a new peace

and satisfaction and gladness from the victory over evil. In all this conflict he is conscious of the existence of two wills, two classes of desires, two principles of life operative within him at the same time. There is a higher and a lower desire, a love of right, of justice, of manliness and nobility of character, and a love of indulgence, of selfish gratifications, and dishonorable practices to gain them. There is a respect for the good, the true, the noble, the sincere and honest, the generous and magnanimous; and there is also a craving for the low, base and sensual, the false and deceitful, the crafty and dishonest, the cruel and revengeful; and between these opposite principles and affections there is a deadly, irreconcilable, and uncompromising hostility.

Where Conscious Life Commences.

But the interior mind is in obscurity except during some such conflict, and the interior memory rarely opens into the exterior consciousness. The reason is, be-

cause man first awakes to consciousness in the lowest, most external portion of his being. Life and existence is first recognized in and through the corporeal senses, ascending thence inward and upward into the natural mind, the intellect and the moral consciousness. In point of *development* the natural is first, and afterward, if at all, the spiritual. In point of *actual existence*, however, the reverse is the order. Hence development is *from* the internal *in* the external, a growing out from within, first in the outermost, and, gradually and in an orderly manner, unfolding more and more interiorly. Consciousness with man advances inward according to growth and development. With the opening of internal consciousness comes the gradual opening of the interior memory into its exterior counterpart, but this rarely in this life. We live and act and accumulate knowledge and experience in the external mind, but dimly conscious of the interior half of our being. Nevertheless all things,

even to the smallest minutiae, are preserved in the interior memory; and they may be called forth at any time under favorable conditions, as has been abundantly verified by many experiences.

The Book of Life.

This is the book of man's life, the record written within the soul by the finger of Omniscience; a record as ample as the life, as complete as the sum of the conscious experiences, as enduring as the soul. It is the book that no man can open, and opened, that no man can shut. It is the book of judgment, of destiny. It is the book that all must read, and reading, judge, and judging, pass sentence upon their deeds.—In it are the secrets that must be revealed and hidden things that shall be made known. See Matt. xii, 36–37, and Luke xii, 1–3.

An Instance.

I have read a very remarkable instance of the power of the internal memory, but upon which I cannot now put my hand,

an instance well authenticated which will doubtless be remembered by many of my readers. A gentleman's servant-girl, one not remarkable for intelligence or education, was taken sick of some form of fever, I believe, and while in a state of apparent delirium, talked incessantly in some unknown language. It chanced that a visitor, a scholar, entering the sick-room to hear the wonder, recognized the language as Hebrew, and by paying further attention to her words, discovered that she was repeating chapter after chapter of the Hebrew Bible with perfect accuracy. This, coming from one so illiterate even in the common branches of her own language, was an unbounded wonder, and inquiries were instituted regarding her past life; when it transpired that several years before she had been servant in the family of a learned clergyman who was in the habit of reading aloud, in his study, the Bible in the Hebrew language, and that this girl had heard this reading while engaged

in her duties in his room and rooms adjoining. Now the wonder is increased by the fact that she did not understand a word of what she heard, yet the internal memory had preserved every sound and modulation that she had heard. On recovery, all this was again forgotten.

PROPOSITION VII.

Dreams that are more or less perfectly remembered occur when the external faculties of the mind are but partially closed by sleep, especially when the external memory is partially awake, and receives the impressions of the passing thoughts and sensations.

The Mind a Complex Organism.

The mind is not a simple unit but a compound unity, an organism. Its faculties or organs are distinct each from the other; and, although they work harmoniously together, when in an orderly condition, yet they are not *necessarily* connected in their operations. During sleep all are not equally and to the same degree under its influence. Some are more wakeful than others, more open to external influences, more capable of performing their natural functions. While the internal mind with its faculties is not subject to

the dominion of sleep, and thoughts flow uninterruptedly, the power of controlling, selecting and arranging them in an orderly and rational manner is suspended. The external judgment is quiescent, the corrective influence of the senses is suspended. But the external memory being somewhat less under the influence of sleep, receives the impressions of the passing ideas with ever-varying degrees of distinctness and intensity. Accordingly these thoughts are remembered as dreams, being recalled with a vividness according with the strength of the impression made on the memory.

Thought active even in Trance.

As has before been shown, thought is not suspended during sleep. And even in cases of long-continued trance, when every appearance of life has been suspended, save, perhaps, a faint beating of the heart, when animation returns and the person becomes again conscious of external things, there is often a remembrance of an inter-

nal conscious life, wherein the internal mind is active, and internal thought constant and unimpaired. Visions more or less vivid are distinctly remembered, scenes have been visited, or, at least, internal impressions that assumed all the reality of open vision have been made on the mind and recorded by the internal memory, all of which could not have taken place had thought been suspended. It is, indeed, possible that in rare instances even internal thought may be suspended, when the influx of intelligence is for the time interrupted, *and the spirit sleeps*; it may be that occasionally, and for a brief space, the more external regions of the soul are quiescent and life alone, and not intelligence, is active; but even then there may be still more interior thought, *and the spirit dreams*, and the inmost regions of the soul is awake to the celestial pulsations of life and the ceaseless vibrations of thought. Certain it is, that life and activity are the normal condition of the human

spirit; and the nearer is its approach to its ever-waking, ever-active Divine Origin, the more intense and ceaseless will be its activity.

Can Dreams be Prevented?

Is there, then, it may be asked, no prevention of dreaming? The physiologist will answer, that, "as dreaming is caused by eating something that lies heavily on the stomach, keeping the base of the brain awake while other parts of it are asleep; to avoid dreaming is to eat lightly," etc. Now is it true that the base of the brain and no other portion is kept wakeful by over-eating, and if true do the thinking faculties and the memory lie in the base of the brain? We had supposed, and believe it to be generally conceded, that the especial seat of the thinking faculties is in the front and higher regions of the brain, and that the base is more especially the seat of the vital and involuntary forces. However this may be, is thought caused by the vapors of fermenting food? for dreams are

indisputably thoughts and nothing else.— I think the most physical of physiologists is not prepared to advocate so absurd a theory. Why is it that most abstemious and temperate people dream? Why is it that starvation is accompanied by most vivid dreams of feasting and plenty? Why do not the glutton and stupid debauchee monopolize all the dreaming? Stupid, sensual persons sleep heavily and dream little, or rather they remember little of their dreams.

Mental Activity Promoted by Abstemi- ousness.

Dreams are from mental activity, but mental activity is not from over-feeding. The reverse of this is true. A full meal is attended with stupor, drowsiness and mental sluggishness. Master minds, in making their master efforts, abstain altogether from food. Every one knows that thoughts are clearer and more felicitous after a certain time of fasting; and people starving have noticed the almost super-

sensual, almost spiritual brilliancy of their mental conceptions. The cause of this is very obvious. The vital forces that otherwise would be expended on the process of digestion are now all employed on the activities of the brain. The blood is pure, and free from crude, half-converted materials of the food, the bodily organs are unobstructed and free from irritation, and the whole system works smoothly and in harmony. That is indeed a most sensual philosophy that has no higher origin for dreams than a gorged, distressed and *complaining* stomach!

No Dreamless Sleep.

Sleep that appears dreamless, is so in appearance only. This appearance is caused by the quiescence of the external memory and its failure to receive the mental impressions that, in a state of wakefulness, would be made upon it. The physical form and the external mind are the subjects of sleep. It is the natural man that requires its reviving and restorative influ-

ence. Our life is consciously and actively in the natural degree. In this degree is the waste and wear of incessant activity, and in this degree is repair, consequently, demanded. Hence the cessation of activity extends to this degree only. Being conscious in this external degree only, the time of this torpor and inactivity is a profound blank in the memory. This time we call dreamless because we remember nothing of our thoughts and impressions. The real source of these lies deeper than our consciousness, deeper than the brain and nerve-centres. These are the *instruments*, not the motive powers of the mind; the instruments not to originate but to communicate and transmit thoughts and impressions, desires and acts to the outer world, and to receive impressions from it.

How to Avoid Dreams.

To avoid the remembrance of dreams, then, is to sleep profoundly, and to sleep profoundly we should avoid all mental and physical excitements, anxiety or care.—

Then, however active may be the interior mind, the exterior man is undisturbed by its operations, and nothing is remembered by us on awakening. It is probable that but the merest fragments of our dreams are ever remembered.

PROPOSITION VIII.

Confused, distorted and incongruous dreams are caused by disturbing influences both from within and without, and the quiescence of the corrective operation of the rationality.---The memory also of waking experience is suspended, so that we cannot judge of the truthfulness of our fancies, but know no otherwise than that **EVERY IDEA** that enters the mind is the reality it represents.

What Causes Them.

With the anchorage of conscious external life taken from us by the closing of our natural senses in sleep, and in the absence of the helm and compass and chart of our waking experience, we drift helplessly upon the open sea of indeterminate and purposeless imaginings. The ever-flowing tide bears us whither it will. An idle image floating into the mind becomes, to us, a real, tangible and apparently objective

scene. An idle memory floating up from the forgotten past, becomes a veritable personage; an audible voice. We hope, we fear, we aspire; and our hopes, our fears, our aspirations take shape and form and substance in this magic land of dreams. We tread again the old paths of life, we listen to long silent voices, we clasp hands that have been dust for years, but we know not that these are all memories.—We fly like a bird, float like a vapor upon the air, walk upon water as upon very marble, and we are surprised at none of these things. Nothing is wonderful to us.*

* Is not this simply a recognition by the mind of the real nature of the spirit-man and the spiritual world?—of his own identity, and the continued existence of those he meets who have entered into the other life, with which we seem so familiar in dreams—of the great possibilities of the spirit, and its superiority to earthly conditions? Is not our want of wonder caused by a knowledge that in our spiritual existence all these things *are normal*, and a forgetfulness of merely earthly conditions?

Again, images are transformed with more than the marvelousness of magic.—We destroy a noxious reptile, and behold it is the mangled form of a little child; we attack a wild beast, and our hand is dyed in fratricidal blood!—we pick a wild flower, and it becomes a singing bird, and the singing bird speaks to us with human tongue and caresses us with human affection, and we marvel not at these transformations. We stand upon the level shore, and anon the beach arises and becomes a perpendicular cliff, and we cling to the crumbling rocks, that slowly part and fall from us into the mad waves below, and we fall despairing into the roaring death, gliding into wakefulness as we fall. We pick up jewels on the sand, and they become lumps of worthless clay, and we gather pebbles by the wayside, and they become ingots in our hands.

Again, a shutter bangs in the stillness of the night, and instantly we are in the midst of earthquakes and falling cities and

toppling mountains; or charging battalions, the crash of artillery, the roar and rout and carnage of battle overwhelms us; or it may be the shock of the vessel at sea upon the hidden rock, and the breach of the breakers over the parting ship, the rush and roar and chill of dark waters as they engulf us, and the cries and prayer of sinking men and women, and the long clinging for life to a broken spar for hours, perhaps days, of exhaustion and hunger. All this scene may crowd into the mind and become to us a living reality in a moment of time. The thought expands backward and forward, covering days or weeks all in one intense instant. It is like the lightning's flash across the midnight heavens, revealing, in one brief instant, myriads of objects lying hidden in the darkness, which become, in that one burning glance, imprinted in living light on the eye.

Dreams often Clear and Logical.

The wonder is, not that dreams should sometimes be somewhat broken and distorted, or mixed and incongruous, but that they should so often be clear, logical and methodical in their arrangement. With the discriminating faculties of the mind quiescent, the judgment inoperative, the memory but half awake, and all the regulative powers in a torpor, it is small wonder that the thoughts run riot through the brain, and every image and idea should be accepted as a reality. It is by the rational powers alone, discriminating, selecting, and arranging all the ideas that enter the mind into order, method and logical sequence, that we have any rationality even in our waking thoughts. It is only by the corrective power of our external senses, and the wakefulness of our external faculties, that we know that our inward imaginings are not the realities they represent. It is only by both these combined in healthful action that we preserve

our sanity and the harmony of our mental action. The imagination is the springing fountain of thought, reason and the judgment, the channel through which they flow to orderly operation and use. It is often the case that dreams appear to be the perfection of order and method. Remarkable instances are on record of the solution of problems, apparently insoluble by waking effort, of the revival of facts apparently obliterated from the memory, and even of foreseeing events near at hand, all occurring in dreams. These facts show that the higher mental powers are not suspended during sleep, nay, they more than hint at interior communings with intelligences of a higher order than ourselves; at the close proximity of the inner world, and the close similarity of our interior selves with the disrobed mortals that have gone into the interior life of spirits.

PROPOSITION IX.

There are also dreams given for warning, admonition, instruction, and consolation. These are caused by the reception of ideas from spirits and angels who are attendant on man as guardians. There are also dreams of an opposite character, induced by evil and malignant spirits who seek to pollute and destroy man during sleep.

Spirits attendant on Man.

That spirits, both good and evil, are constantly attendant on human beings is almost universally acknowledged at the present day, both by the church and the world. If this acknowledgment be not open and outspoken, it is nevertheless tacit, and it tinges our ideas with a decided coloring. Although many deny this fact in their dogmas and their philosophy, yet its involuntary recognition is none the less real and universal. Was this element

expunged from our literature, and art, as it is from our science, it would be the death of poetry and imagination; all their grace and beauty and life would be destroyed. Nature itself would wither and die; for we instinctively people the inanimate world with invisible, living, intelligent potencies and beings, claiming kinship and sympathy, through similarity of qualities and affections and sensibilities, with ourselves. It is impossible to divorce, in our thoughts, sensibility and some degree of intelligence from life. Any especial good fortune or deliverance from danger is attributed to "our good angel," while evil and accident, and especially heinous crime, is charged to diabolical agency. And this spontaneous, involuntary, and secret acknowledgment of our proximity to the inner and unseen yet most real world of spirit, is known to almost every one in his own private consciousness. From earliest infancy, in the timid years of childhood, and up through riper years, there is

present, with most persons, a secret dread, a half-acknowledged fear of some invisible presence tenanting darkness and desolation and solitude; a dread and a fear childish, perhaps, even pitiably weak, yet none the less obstinately, and persistently present and real. There is with many, how many will never be acknowledged or confessed, an involuntary looking for some dread, ghostly, horrible appearance, some monstrous shape; or some pale, melancholy, flitting, misty and intangible *presence* that may rise up before them at any moment out of the darkness and mystery and loneliness of night.

Man, as to his Spirit, lives in the World of Spirits.

The philosophy of this universal instinct is this: Men are spirits, and live as to their spiritual natures in the spiritual world,—although not consciously,—while still living in the natural world. Their life in that world is real, genuine, and substantial; and it is subject to all the laws of that world as

really and truly as it will be when *consciously* withdrawn from the natural into the spiritual state. Their spiritual association with spirits is most intimate. Isolation from that world or rather state of existence and its inhabitants is not possible. Our spiritual nature and organization constitutes us citizens of that kingdom. Hidden up within the secrecies of our inmost beings are many experiences and knowledges; vague, shadowy and indefinite impressions of which, come down into our consciousness. Beneath the broad glare of sensual life they fade away like the stars before the light of day. It is in the dim, silent quietude of night that their faint whisperings are heard; that we are obscurely conscious of an unseen world that is *felt* to be close about us, and an unseen race that jostle and buffet and sway us continually.

The Unity of Creation.

To those who have formed any considerable acquaintance with spiritual laws and the conditions of human existence,

the idea of angelic ministrations and spiritual influences on men has nothing irrational or improbable in it. The whole Universe of finite existence in both its grand kingdoms, the Spiritual and Natural Worlds, is most intimately and inseparably knit together as a whole, so that one part cannot exist, cannot be *maintained in existence*, isolated from the other. The universe is a unity, complete, without redundancy of parts; each portion mutually and interchangeably dependent on the other, each portion receiving from, and communicating to, every other portion, influence according to proximity in space and state. The accepted saying is that "Nature abhors a vacuum." The true axiom is that "God permits no vacuum, no isolation in any part of His Creation," spiritual or Natural. The vast inter-planetary spaces are filled with the subtle, intangible *substance of the Sun himself*—extending to the utmost boundary of his influence, to the farthest pulsation of his

light,—in which he is ever present in all his varied influences, with all his subordinate worlds, controlling, moving, enlightening and vivifying them continually.—The planets live, move, and have their being in the sun. The accepted theory now is that light and heat are not emanations but *vibrations* of those substances, that fill all the spaces of the natural universe, so that in the deepest darkness we dwell in light,—latent,—and in the profoundest cold we live in heat,—also latent. If this hypothesis be true—and to us it appears almost self-evident—we can see how essentially unitary must creation be in its grand aggregate and in its minutest particulars. The Great Central Sun of all the universes, the grand, primal, ruling orb of Nature, is present in all his potencies through all the vast limitless realms of Nature in all universes, and through all eternities of time.

The Spiritual Sun, Divine Omnipresence.

In like manner, the Spiritual Sun, the immediate proceeding Spirit of God, is present immediately, and mediately through the heavens, in all His works.—The Divine Truth and Divine Love, the *Divine Substance*, spiritual light and heat, infills all the expanses of heaven. In Him angels live and move and have their being. This is the Omnipresence of God, and this constitutes heaven. Similarly His creatures are bound most intimately and inseparably together by their intermingling spheres, reciprocal influences and living sympathies. It is through this interplay of sympathies, this mutual interblending of spheres and influences that unity, harmony and order are preserved in every part. The spiritual and the natural worlds of humanity are, also, mutually dependent upon each other for their permanence and stability—the former upon the latter for its basis and support, the latter upon the former for its source of

life, activity and power. Neither could exist isolated or cut off from the other.— There has not been, is not and will never be a moment in all the ages of the world when the Creator, by His spirits and angels, is not present with mankind, pouring in the streams of life and rationality and power, creating, preserving and perfecting His dependent creatures. Should He for an instant withdraw this presence and cut off this influx, destruction would overwhelm the race. The tree of humanity would wither and die. Were the denizens of the inner world, the world of causes, shut off from us on this natural earth, thought would cease, intelligence would perish, and rationality be lost to the world; because the influx of these into men is through those inner-world intelligences. Thus men, if they did not altogether perish from the earth, would become brutes, not in appearance and disposition only, but in actual fact and nature, —the loss of rationality and the moral

sense, those distinguishing characteristics that elevate them above the brute nature. Humanity on the earth is possible only by the continual inflowing of rationality and intelligence from the Creator through the spiritual kingdom of men. Natural parents transmit only the natural degrees of the mind and soul, with the body, by natural generation, the rational and spiritual degrees being received by special influx from the "Father of our Spirits." Anything higher than the natural degree cannot be transmitted by natural generation. Reproduction is limited in degree to the plane on which it takes place. The higher, or more interior, degree is received by the lower and more exterior into organic vessels corresponding in form to its organism. The natural degree is simply a natural organic receptacle for the spiritual, and the spiritual for the Divine. Thus the descent of the Divine life and intelligence into the natural man is first into the spiritual, and within that into the natural

organism of the mind; and was this influx arrested or cut off, men could reproduce only the *empty* natural degree, and thus the race would perish.

Spirits and Angels present in Sleep.

Thus we see the absolute necessity of the immediate presence of the spiritual world with the natural, of spirit men and women with natural men and women at all times. But that spirits and angels are more especially present with man during sleep may be very readily supposed, since at that time he is in a condition of almost perfect helplessness and very greatly increased danger. His helplessness exposes him to the malice of his enemies, and hence to the greater care of his ever-watchful guardians. Indeed, was it not for its familiarity to us, sleep would be approached with a feeling of dread, almost terror; and we should submit ourselves to its influence only at the last extremity of wakeful endurance. That a whole city, a whole nation, an entire continent, is lying

in a dormant, insensible, semi-lifeless condition, absolutely, for the time, dead to outward things; exposed to innumerable evils and dangers, of the existence of which it is totally unconscious, is truly appalling! That there is any safety during sleep is owing to the continual, unslumbering care and watchfulness of our unseen protectors. That life continues with us during this mysterious condition is because our connection with the inner world of life is preserved unbroken by those faithful, unselfish guardians. It is, indeed, most reasonable to conclude that during sleep good spirits and angels would be especially and most intimately present to protect us from outward dangers, but more especially from the assault of mischievous and malicious spirits to whose arts and influences we, at that time, are peculiarly exposed.

Admonitory Dreams.

Being inwardly withdrawn from the external senses we become far more open

to spirit influences, far more susceptible to spirit impressions than when we are awake, when the mind is fully alive to external disturbances; and this season is the one peculiarly adapted to inner spiritual instruction. Hence, when all our passions are hushed; all our discordant and warring thoughts are harmonized; and our restless, burning desires are laid quiescent, our patient instructors draw near to instill into our receptive minds such lessons of wisdom or warning; such admonitions and counsel, and such premonitions as will be serviceable to us and tend to our improvement. They are ever ready and ever seeking to do us good. It is their delight to minister to the helpless and the suffering of earth.

Ancient Dreamers.

In olden times the prophetic, warning or admonitory dream was the method most usually employed on extraordinary occasions, and with persons not especially endowed with prophetic gifts, to reveal some

important truth or to foretell some momentous event. We have instances of these in the history of Jacob and Joseph; of Pharaoh and his butler and baker; of Gideon and Nebuchadnezzar; of Joseph and Pilate's wife. That this is still in a great degree the experience of many, we think, is amply demonstrable from numerous well authenticated records, a few of which we here subjoin:

Modern Premonitory Dreams.

“In the autumn of the year 1845, one of the maid-servants of the then rector of Shepperton, a village on the Thames, near Chertsey, dreamed that her brother, a respectable and steady youth belonging to that place, was drowned. The dream was singularly vivid. In it she further imagined that she actually went to search for her brother's body, and that, after seeking for some time, she found it at a certain part of the river, which she knew well, and in a particular position. This dream took place on a Saturday night. When

she awoke on the Sunday morning, she at once acquainted her fellow-servant (who saw how deep an impression the dream had evidently made), and remarked that she ought at once to obtain her master's leave to go home on the morrow, and warn her brother, who was unable to swim, not to go out on to the river. The leave was given, and her home was soon reached, but alas! the warning had come too late. Her brother had gone rowing on the Sunday evening, the boat was accidentally upset, and he was drowned. The body was not recovered for some time; nor was it found near the spot where the accident had happened. But it was found by the poor youth's sister, lower down the river, and exactly in the same place and position as had been so forcibly and clearly prefigured in her impressive dream."—*Glimpses of the Supernatural*, pp. 200-201.

"Frivolous and pointless as are so many dreams, without intelligible purpose or sequence of action, this is one which it

may be reasonably held can only be explained by a firm belief in a superintending Providence, in other words, in Almighty God, Who, as an old writer asserts, ‘sometimes warneth and instructeth in dreams,’ and Who mercifully uses the ministry both of angels and men for carrying out His Divine purpose:—

“A Gloucestershire gentleman in good circumstances, who for many years had lived a retired life, quite apart from his relations, some of whom in a previous year had been cast in a lawsuit with him for the recovery of certain properties, suddenly died, and, as was supposed, died intestate.

“He had long intended, at the advice of the Rector of the village in which he dwelt, and with whom alone he was on terms of intimacy, to make certain provisions by will on behalf of the relations in question, who had lost much by his successful lawsuit. However, this (as was believed by his family lawyer, residing in

an adjacent country town, who proceeded to settle his affairs) had not been done; and the whole of his property consequently seemed likely to go to his heir-at-law, a man of property, almost unknown to him.

“Five months after his death, however, the Rector of the parish in which he had lived, had what he termed a ‘waking dream,’ in which he imagined that the deceased gentleman came to him in sorrow, and solemnly conjured him to obtain possession of a Will, which had been duly made by him in London a few months before his decease, and which was in the custody of a firm of attorneys there, which Will was so drawn as that the relations in question should greatly benefit by the just and righteous disposition therein of his property. Imagining the dream to be only a dream and nothing more, he took no notice of it, and regarded it as the mere result of his own imagination.

“In about a fortnight, however, the identical dream occurred again—with the

simple difference that the deceased gentleman bore an expression of deeper grief, and appeared to urge him, in still stronger terms, to obtain the Will. The Rector was much impressed by this; but on careful reflection upon the following day, appeared indisposed, on such testimony, to interfere with arrangements which were then being made for the settlement of the deceased person's affairs, on the supposition that he left no Will. And consequently he did nothing.

"A third time, however, about eight days afterward, he had the same dream, with certain additional details of import and moment. The deceased person, as the Rector imagined, appearing once again, urged him most vehemently and solemnly to do as he wished, and to go and obtain the Will. A conversation took place as it were in the dream, and the clergyman set forth many cogent arguments why he should not be called upon to undertake a work, which might not only be misunder-

stood, but might render him liable to misrepresentations, if not to trouble and annoyance.

“However, at last he consented, and, in his dream, accompanied the deceased person to a certain lawyer’s office at a certain number, on a certain floor in Staple Inn, on the south side of Holborn, where the drawer in a writing-table was opened, and he saw the packet containing the Will sealed in three places, with the deceased person’s armorial bearings. The whole room was before him vividly. It was panelled in oak, picked out with white and pale green, and over the mantelpiece hung an engraving of Lord Eldon.

“The Rector awoke, and resolved without delay to do as he was enjoined. Before proceeding, he mentioned the circumstance of the thrice-repeated dream to a clerical friend, who volunteered to accompany him to London on his important errand.

“They went together. Neither had

ever been to Staple Inn before; nor did they know its exact whereabouts. On inquiry, however, it was soon found. And so was the room and office, with the furniture and print of Lord Eldon, which had been seen beforehand by the Rector in the dream, to his intense awe and wonderment. Even the peculiar handles of the writing-table, which were of brass and old-fashioned, were those which had been clearly apparent. The identical drawer was opened, and the Will, secured in an envelope of stout paper and sealed with three impressions, was found, just as it had been seen in the dream. The lawyer, who at once gave every facility for inquiry, was a junior partner in the firm which had drawn it up, and had only recently come to London, from a cathedral city, where the firm in question had a branch office, on the death of the chief partner. The Will was found to be good and valid, and was in due course proved. Under it the relations, who had so suffered by the

loss of their lawsuit as to have been almost reduced to penury, obtained their due.—The whole of these facts are vouched for by a friend of the Editor of this book.”—*ibid.*, pp. 203–204–205.

“One of the most striking and well-authenticated cases of a Warning given in Dream and acted upon, by which a grave temporal danger was actually averted, remains to be put on record now. The case is related with great simplicity by one who has carefully investigated the circumstances of both the dreams :—

“ ‘Knowing as I do intimately,’ writes the correspondent in question, ‘the Widow of an Irish clergyman who was warned by a dream of the railway accident which took place a few years ago at Abergele, in North Wales, I give you gladly the following particulars :

“ ‘About a fortnight before the accident occurred, my friend, the lady in question, had a dream in which her husband, who had been dead for three years, appeared to

her, as she thought. This occurred on the night which followed the day on which she had settled and arranged with some friends to make a journey by railway. She dreamed that her husband was still living, and that she and he were walking on the sea-shore of North Wales, close to which the railway to Holyhead passes, when they came to a tunnel, from which, all of a sudden, volumes of the blackest smoke were pouring out, and which became so dense that the sky was quite overcast. Alarmed at this, they hastily went forward together toward its mouth, when it seemed to be all on fire; the crackling and roar of which was quite unusual. In a moment or two the sounds of frantic cries of men and women wildly shrieking seemed to come from out of the mouth of the tunnel; and then, as if to add to the horror of what had already appeared, another train, full of people and at express speed, came up and dashed through smoke and flame into the tunnel itself. Upon

this the lady awoke, and so deep an impression had the dream made (for it unhinged her for some days), that she resolved to postpone her journey, which she did. Had she gone at the time appointed, she and her friends would have travelled by the very train—the passengers of which were burnt by the explosion of petroleum.

“The most curious part of this interesting record has yet to be told. On the same night upon which this lady had this dream warning, her own daughter, a child of nine years of age, who was staying with some relations nearly sixty miles from home, had likewise a dream, in which she thought she saw two trains meeting each other on one line of railway, in one of which her mother was seated, and in the other one of her mother’s friends (who was to have travelled with her).—The trains seemed to going at a great rate, and when the collision actually took place, the child at once awoke. On the follow-

ing morning she recounted her dream to her relations; but at the time they took no notice of it, though it formed the subject of a general conversation regarding dreams. It was only when (as was afterward discovered) her mother had possibly escaped the frightful disaster of a railway accident, and probably a very painful death, that the fact of her child having had the dream on the night of her own warning, and mentioned it, was specially remarked and noted down."

"In John Aubrey's 'Miscellanies' is recorded a remarkable escape from death of Dr. William Harvey, the celebrated discoverer of the circulation of the blood through second sight:—"When Dr. Harvey, one of the Physicians' College in London, being a young man (in 1695), went to travel toward Padua, he went to Dover with several others, and showed his pass as the rest to the Governor there.—The Governor told him that he must not go, but he must keep him prisoner. The

Doctor desired to know ‘for what reason? how he had transgressed?’ ‘Well, it was his will to have it so.’ The packet boat hoisted sail in the evening, which was very clear, and the doctor’s companions in it. There ensued a terrible storm, and the packet boat and all the passengers were drowned. The next day the sad news was brought to Dover. The Doctor was unknown to the Governor both by name and face; but the night before the Governor had a perfect vision of Dr. Harvey in a dream, who came to pass over to Calais, and that he had a warning to stop him.—This the Governor told the Doctor the next day. The Doctor was a pious, good man, and has several times directed this story to some of my acquaintance.”

How and when they are Produced.

All of the above examples are well authenticated and there can be no reasonable doubt of their supersensual origin. Volumes might be filled with similar accounts

fully proven to have taken place, and the skepticism that would deny their spirit origin is greatly more credulous, irrational and superstitious than the honest acceptance of the facts, whether they can be sensuously explained or not. Our theory offers a clear and rational philosophy of the phenomenon, and we venture the assertion that it is the only sufficient and rational one that can be advanced.

Spirit Language is Universal.

It is a language of ideas or images, and not of words, and it falls naturally into the native tongue of every one.—In dreams those ideas are received into the external mind with an appearance of the sound and form of the words of our spoken language. This is evident, because in reading and in thinking there is an appearance of sound in our minds, even to the nicest shades of distinction; and often a vivid thought startles us as though it was a cry ringing long in our ears. Bearing ever in mind that we, even while living

consciously in the natural world, are yet actually and really living, as to our real and spirit-selves, in the spiritual world, and are associated most closely with our spirit-kindred, it is easy to perceive how our spirit-selves can be instructed, admonished and forewarned by those appointed for that purpose; and though much, and perhaps the greater part, of that instruction fails to descend into our conscious external perceptions, when in dreams we do thus receive them it is by representative images or ideas, and those images are seen and heard as real things and voices; and we appear to be hearing, seeing and doing whatever is thus represented. All these external images are taken from our external memories and infilled and made alive by the internal instruction given. Our faithful guardians instruct us both by direct and by indirect application to our minds. Often by converse among themselves in our hearing, though not directly addressed to ourselves, leaving us to absorb, so to speak, their out-

flowing wisdom. Again, by the appearance of some well-remembered friend who converses directly with us and gives us definite instructions upon some important matter. The methods are various, but the origin is the same in them all. Often it is little more than a strong though confused impression left on the mind, of the general import of the dream, without a remembrance of the particular details. At other times the whole is distinctly remembered. In any event the instruction or warning is the one point that is most powerfully impressed upon the memory.

The writer has a friend who can produce from his own experience instances in illustration. On one occasion he had an apparently long and troubled dream, the details of which entirely escaped from his memory, but leaving a vivid impression on his mind that persistence in a certain course, even a single repetition of certain acts, would result in inevitable ruin. This impression was fully verified by after devel-

opments as well as approved by his calmest judgment, and it doubtless was designed, less to reveal a new truth or teach an unknown lesson, than to stimulate his better nature to increased and lasting activity. The appearance was that the warning came from certain superior attendant persons, although he retained no remembrance of any personal appearance, and the whole dream was attended with an indescribable awe, and solemnity. There was also a deep consciousness of wrong doing, and a vivid perception that amounted to an interior voice, declaring the nearness and certainty of ruin in his present course. I have no doubt whatever it was the work of attendant guardian angels, and was designed to save him from terrible disaster. There is without doubt a large percentage of this class of dreams given to men, and the number would be greatly increased if they were recognized and their warnings heeded. Doubtless also such heed would result in much good in preventing loss and often

disaster; and especially in checking fraud, cruelty and crime in society. This is a door, opened to many and capable of being opened to many more, through which they may receive the benefits of the superior intelligence and wisdom of the better side of humanity. But the door that opens heavenward opens also to us an entrance from the dark, cavernous realms of evil; and if pure and holy and wise beings minister to us through these means, so also the foul, depraved and malignant foes of God and man seek to overwhelm us with evil and ruin through the same instrumentalities. Any opening of our minds toward the spiritual world opens them equally to both the opposite kingdoms of that world.—Whether we will receive the good or the evil, whether we will receive the blessed ministrations of our friends or suffer the inflictions of the malignity and hate, the seductions and wiles of our relentless foes, lies entirely with our own choice. Our foes are disarmed only by our living a life of puri-

ty, of charity, of unwavering devotion to right and justice, and of faith and trust in the Divine Redeemer, the *One* only true God, the Lord Jesus Christ. Faith in the Divine Humanity and absolute loyalty to truth and right in all our active life alone can shield us from the great dangers that everywhere lie thickly but secretly around us. And the philosophy of this is perfectly plain. Such a life associates us with our friends, the angels, because it is their own life; but a contrary life associates us with our enemies for the same reason. So by the life we lead we choose our spirit associates.

PROPOSITION X.

Another class of dreams are correspondential in character, teaching moral and spiritual truths through natural images. The correspondence may be either normal and true, or inverted and false.* Of the latter kind, much the more prevalent with most people, the saying has obtained, that "dreams go by contraries."

A Universal Science.

There is a science, little known among the scientists of the day, that is the key to all the mysteries of nature. It is exact, positive, and uniform, and of universal application. It is founded in the nature and organization of universal Creation, embracing both the spiritual and natural worlds. It rests upon the constitution of things, and grows out of the unity and

* The interpretation of this class of dreams is to be found in Part II of this work.

harmony of universal being. It is the science of degrees and their harmony, of distinct, incongruous substances, and the mode of their union. It is called the science of correspondence. To give a clear idea of this science, it will be necessary to premise somewhat concerning

Creation.

The Divine Being created all things that exist, evil alone excepted, from Himself. That which proceeds from any fountain or source, must partake of its nature or be in an image or likeness thereof.—Consequently there must be in each and every created thing an image of somewhat appertaining to its Creator. These images are embodiments of the Divine Ideas, projected forms of some prototype in the Divine Mind. It follows that there is nothing in all the illimitable realms of creation, evil and its effects excepted, that does not correspond to some Divine Idea, Attribute or Essence.

Creation proceeds from the Creator in two discrete degrees of substance, organism and form, and proceeding simultaneously they are united by a mutual correspondence one with the other and both with their Divine Origin. These two distinct but corresponding creations are called spiritual and natural substances, worlds and beings.

Correspondence.

By Correspondence in general is understood this duality of created substances, worlds, forms and offices; and their answering each to the other *exactly* in every particular the most minute,—in substance, form or organization, use or office, and the laws that operate in each. All things whatsoever, that exist in nature or the natural world, organic or inorganic, animate or inanimate, sentient or insentient, from the smallest molecule to the largest globe, from the animalcules to man, have correspondences in the spiritual world, atom with atom, organ with organ,

form with form, office with office and law with law: so that *there is not anything* in the natural world that does not exist from some corresponding thing in the spiritual world. Correspondence, then, is the answering *exactly* of one thing of one degree of substance, complete in its organization, to another thing of the other degree of substance also complete in its organization; both organizations being exactly *similar* one to the other *in all respects*, but without the possibility of being merged into each other or ever becoming a unit. Their existences are separate and distinct, although they are united by mutual dependence one upon the other.—Counterparts, on the contrary, as the name implies, are parts of a unity, *dissimilar* in form and office, but of identity of substance, each receiving in the other qualities and constituents wanting in itself, but necessary to a perfect and complete unity. Correspondences are of three distinct degrees—essence, form and use, or substance, organism and office.

Correspondence of Substance.

The most obvious example to be found, and the one most easily comprehended by those not familiar with this science, is the correspondence of love with heat and intelligence with light. Indeed, love is spiritual heat, and truth is spiritual light, and they are so recognized by common usage. We always speak of love as being warm, strong love as a flame, intense love as a consuming fire; and it is so felt within us. It, by correspondence, heats up the whole physical form, accelerates the action of the heart and increases the temperature of the blood. We call persons of a generous, affectional, loving nature warm-hearted; their hands are warm, their welcome is *cordial*, their natures are rich, tender, *ardent*, their whole presence is tropical, fervid, exuberant and glowing. On the contrary, we call persons with little love or affection or sympathy cold, and so they are. They are narrow, impassive, apathetic. Their grasp is nerveless, their welcome

listless, their natures pale, pulseless and weak. There is little earnestness or zeal or enthusiasm, little impulse or spontaneity in their actions. They are cool, measured and methodical—never startled, never rash, never unbalanced, because never aroused beyond the level of their natures, because they have no excess of life to be set aflame by some sudden, startling, lightning stroke of fortune. They have little to call forth our love or draw us toward them. They may be brilliant and we may admire them, but their brilliancy is that of a winter's morning, the glitter of moonbeams on ice, the gleam of sunlight on the glacier, or at best the sparkle and sheen of diamonds and stars of silver. They may be strong and we may respect them, but their strength is that of steel, cold, hard, unyielding. They shine not with the ruby's tender light, they bind not with golden fetters. Our affections do not go out toward them, do not become rooted in their natures.

We also speak of truth, intelligence and knowledge as light. The intellectual faculty is the power to see truth as light; it is the inner eye. We ask for "light, more light," meaning truth, knowledge, science. A sudden advent of intelligence into the mind comes with the appearance of a burst of light, clearing up doubts and obscurities as morning dispels the shades and mists of night. There are those who bring a burst of sunshine with them, with its warm, golden, life-giving glow. They are those bright, happy, joyous beings who combine much of both heat and light in their natures. They do not shine only but glow, and the air seems warmer and the day brighter for their coming. And they are not only joyous but generous also, rich, ardent, communicative,—giving freely of their abundant vitality, not absorbing but distributing as from some inward, glowing fountain, beaming like suns and diffusing a life and a glory around them. Now these are not merely

metaphors or figures of speech, but are descriptions of real qualities, forms, and substances, of our spiritual natures.

Correspondence of Form.

Lines correspond to spiritual qualities. Circles, undulations and spirals correspond to goodness and love: this is because in those forms, as in these qualities, there is nothing sharp, piercing or penetrating.—Those forms are also the elements of beauty, but not of splendor, and beauty is the form of goodness or love—always soft, gentle and round. Direct lines, zigzags, angles, edges and points correspond to truth, because truth is direct, pointed, sharp and penetrating; cutting, dividing and separating in its operations. Altitude, amplitude, and variations of proximity are also correspondences of form. The superior in degree is called higher, the inferior, lower. We designate those who have made great attainments, men of eminence; as an eminent Physician, and eminent statesman, an eminent Author, an eminent Artist,

etc. We speak of upper classes in society, meaning those who are superior in wealth, or refinement, or culture, or position and honor.

Again, generous, benevolent and heroic men are called large-hearted, and men of great liberality of views, great scope of intelligence, are men of broad natures; men of sound judgment are men of weight, men of strong integrity are safe men, and men of influence are strong men. On the contrary cramped views, penurious habits, and circumscribed sympathies are all signs of human littleness. One who comprehends the scope, drift and tendency of events, and calculates probabilities, is far-seeing, but one who confines his attention to the present moment is short-sighted.

Proximity is also a correspondence of form. Similarity of character or state produces proximity, dissimilarity causes remoteness or separation and distance. Friends are near to us in the degree in which they are like us, in the ratio of their sympathy

with us. A cold, selfish, reserved man is said to be distant. A distant relative is one whose consanguinity is but slight, one who has but little of the family blood in him.

Correspondence of Office or Use.

By far the most universal degree of correspondence is that of office, function or use. It comprehends almost everything in the world, liquids, minerals, vegetables, animals and men. Every form of matter, every office and use known in the natural world is a correspondence of some form or office or use in the world of mind. A few familiar examples will make this plain. As it is the use or office of water to cleanse by washing, so it is the office of truth or the doctrines of truth to cleanse the mind by the removal of error and falsity, and to cleanse the character by its application to the conduct and life.—Water also refreshes and revives the body, and so knowledge refreshes and revives the

mind. We thirst for information, and where that thirst is strong we drink in instruction with eagerness. But water also quenches fire, so truth quenches the evil fire of anger, lust and hate. Water sometimes suffocates, so in an evil sense this corresponds to truth falsified or falsity that suffocates and destroys spiritual life. Therefore water corresponds to truth in all its degrees, and in an opposite sense to falsity and error.

It is the office of heat to give life and impulse and activity and growth to all things in nature. So also it is the office of love to give life and impulse and activity to the mind, and energy and zeal and force to the efforts. He that has no ambition makes little of life. He that has no love to gratify, has no incentive to effort, but is cold, listless and imbecile. The heart without a love is dead; the will without a desire is dormant; the man without an affection, a passion, is half-dead and wholly inefficient, useless to himself and to soci-

ety. We can perceive the intensity of one's love by the ardor, devotion and zeal with which he pursues his object. The secret of success lies first in the love of the pursuit ; and secondly, in the wisdom that directs the effort. Without love wisdom is powerless and inoperative ; and without wisdom love or zeal is wild, irrational, and misdirected.

Inverted Correspondence.

As heat in its normal sense corresponds to love, so in its inverted sense it corresponds to love's opposite. Therefore anger is said to be hot, and passion a fire. The indignation of an outraged community makes it too hot for the culprit, and people under great excitement are counseled to keep cool. Because the place of the evil in the other life is the accumulation of all evil and impure passions and lusts, it is said to burn with fire and brimstone ; and as self-love is the head and center, the all-absorbing love of the evil, it is called eternal fire. And as it is insatiable, and cannot

be fully gratified, its cravings are called the gnawings of the worm that never dies and the burnings of unquenchable fire.

These opposite correspondences arise from the mixture of good and evil and truth and falsity in this world ; for evil is good inverted, and falsity is truth falsified.

These three classes or degrees of correspondence form a trine, answering to the Divine Trinity in the Lord : the Divine Good, Essence, or Substance ; the Divine Truth, Existence, or Form ; and the Divine Spirit, Proceeding, operation or use. The Divine is above the Heavens ; the Spiritual is within the Heavens ; and the Natural is below the Heavens ; and these are connected by correspondence from the Highest to the lowest, from the First to the last, from the Beginning to the end. In the Divine these degrees are Essence, Goodness ; Existence, Truth ; and Proceeding, Spirit ; and in the first emanation from the Divine, which is the Sun of Heaven, they are Love, Wisdom, and

Operation. In the Heavens they are Substance, Form and Use ; and below the Heavens, or in the natural, they are life, activity and fruit. This is the science of correspondence ; it is the relation by similarity of substance, organism and office of the kingdom of nature with the Kingdom of Spirit. so that spiritual things, mental and moral qualities are represented by and signify natural things and natural creatures. Beasts represent the moral and social qualities, and birds the intellectual qualities of men. Men of cunning are represented by the fox ; men of courage by the lion ; treacherous men by the wolf ; stubborn men by the mule ; men of intelligence by the horse ; men of meekness by the ox, etc. Men of high intellectual daring and lofty imagination are represented by the eagle ; of darkness and secrecy, by the owl, etc. Each of the animal species are, so to speak, fragments of the human species, embodying some one or more human, moral or mental characteristic.

Correspondential Dreams.

We now see how dreams are often correspondential, representing by natural objects moral or spiritual things. Time was in the earlier ages of the world, before the great declension of the race, that men conversed and wrote in pure correspondences, always perceiving the spirit in all natural forms and using those forms and their names to represent their spiritual qualities. Hence arose the representative character and style of the ancient Scriptures; and hence, later and by perversion, originated the hieroglyphics of Egypt; and hence, also, much of our verbal imagery and similitude by which language is enriched and beautified with us is derived.

This class of dreams are usually sufficiently removed from our ordinary avocations and modes of thought to cause them to stand out sharply and prominently from our ordinary dreams. They are exceptional, often startling and, if pure, always rational and connected, if inter-

preted by the rules of correspondence. They enter the mind from within, disconnected from any influence from external causes. Their correspondential character depends upon the purity or the perfection of their internal derivation. Any disturbing influence from without destroys the purity and reliability of the correspondence, and makes their rational interpretation impossible. These dreams are always supernatural in their origin; that is to say, they do not come from the natural world by the simple operations of the mind, but are received from the ideas, conversations or representations of attendant spirits or angels, and they are given for instruction in spiritual things.

When ideas thus come to us in dreams from within, from the world of ideas or spiritual things, they come not as the words of any language but as things, animals and beings themselves. Thus an idea representing innocence would take the form of a naked infant, a little child, a lamb; or

the young of any harmless animal : but the contrary idea would take the form of a wolf, a tiger or a bear, because these beasts are wild, savage and destructive, and destroy the others. The idea of the holy principle of Truth would take the form of a dove, or a flame of fire, or an illumination as of the sun, or of a river of water or as seas ; because all these correspond to truth in its nature and various offices. Power would be represented by a rod or staff ; or by a finger, hand, arm or shoulder, according to degree ; or by a horn, etc., because these are natural instruments of power among men. So, likewise, dominion or government would be represented by a throne or a scepter, and conquest or combat by a sword.

To draw water from a well signifies to obtain knowledge ; because water represents truth, and to draw it signifies to obtain : and as it is drawn in a bucket or containing vessel, is signified truth in a certain measure—thus a knowledge or

doctrine of truth. To draw it for others, signifies to instruct, also to impart the knowledge obtained. To draw it for cattle or cows, signifies to obtain truth or doctrine to be applied to the life, or for the use of the natural affections, because cows signify natural goodness or affection, and that from their kindly and quiet dispositions.

A Correspondential Dream.

My friend before mentioned, related to me a dream of this kind that he had received. He appeared to be beside a large river or pond of water, on the bank of which was a pile of fishing rods, perhaps a hundred or more ; some very fine, long and straight, others shorter, and still others crooked and imperfect. They seemed to be in charge of a black man, an African, who upon application gave him a very short and slender one which my friend thought too small for use. Returning it, he was requested to select another to suit his own ideas, but they all now appeared small,

crooked and more unfit for use than the one he had at first received. That one had also disappeared and could not be found. On awakening, he thus interpreted the dream :

To fish signifies to instruct in natural or scientific truths of morality or from the Scriptures, because fishes signify scientific, or organized, or special forms of truth,—truth concerning some special object. They have this signification because they are organized creatures living in water—which signifies truth in general ; thus they represent truth embodied in a certain form. Rods represent power or ability ; fishing-rods, the ability to instruct as above,—small rod, small ability, etc. A black man or negro signifies charity or good affections, from his simple, childish, trusting disposition, and his tendency to derive enjoyment from all circumstances ; also the works of charity, from his being of a race of servants. His having charge of the rods, signifies that power is derived from

the will and its affections, and that the ability to instruct is obtained from the love of good and of doing good. Rejecting the small rod, signified that the dreamer considered his efforts as instructor (he was a teacher of a Bible class in a Sunday school) of no effect because of his small ability, and that therefore he would resign his position; and his inability to find a better rod, and finally the loss of the first, signified that a refusal to do small duties would insure a loss of all ability to do greater ones.



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